

APPENDIX 1
THE TWO GENEALOGIES – MATTHEW AND LUKE

MATTHEW	BOTH	LUKE
-	-	1 Adam
-	-	2 Seth
-	-	3 Enosh
-	-	4 Kenan
-	-	5 Mahalalel
-	-	6 Jared
-	-	7 Enoch
-	-	8 Methuselah
-	-	9 Lamech
-	-	10 Noah
-	-	11 Shem
-	-	12 Arphaxad
-	-	<i>Cainan</i>
-	-	13 Shelah
-	-	14 Eber
-	-	15 Peleg
-	-	16 Reu
-	-	17 Serug
-	-	18 Nahor
-	-	19 Terah
-	(1) Abraham 20	-
-	(2) Isaac 21	-
-	(3) Jacob 22	-
-	(4) Judah 23	-
-	(5) Perez 24	-
-	(6) Hezron 25	-
-	(7) Ram 26	-
-	(8) Amminadab 27	-
-	(9) Nahshon 28	-
-	(10) Salmon 29	-
-	(11) Boaz 30	-
-	(12) Obed 31	-
-	(13) Jesse 32	-
-	(14) David 33	-

THE BIRTH OF CHRIST

MATTHEW	BOTH	LUKE
(15) Solomon	-	34 Nathan
(16) Rehoboam	-	35 Mattatha
(17) Abijah	-	36 Menna
(18) Asa	-	37 Melea
(19) Jehoshaphat	-	38 Eliakim
(20) Jehoram	-	39 Jonam
(21) Uzziah	-	40 Joseph
(22) Joatham	-	41 Judah
(23) Ahaz	-	42 Simeon
(24) Hezekiah	-	43 Levi
(25) Manasseh	-	44 Matthat
(26) Amon	-	45 Jorim
(27) Josiah	-	46 Eliezer
(28) Jeconiah	-	47 Joshua
-	-	48 Er
-	-	49 Elmadam
-	-	50 Cosam
-	-	51 Addi
-	-	52 Melki
-	-	53 Neri
-	(29) Shealtiel	54
-	(30) Zerubbabel	55
(31) Abiud	-	<i>Rhesa</i>
(32) Eliakim	-	56 Joanan
(33) Azor	-	57 Joda
(34) Zadoc	-	58 Josech
(35) Akim	-	59 Semein
(36) Eliud	-	60 Mattathias
(37) Eleazar	-	61 Maath
-	-	62 Naggai
-	-	63 Esli
-	-	64 Nahum
-	-	65 Amos
-	-	66 Mattathias
-	-	67 Joseph

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MATTHEW	BOTH	LUKE
-	-	68 Jannai
-	-	69 Melki
-	-	70 Levi
(38) Matthan	(38) Matta(n)(t) 71 [Mattan and Mattat may be the same]	71 Matthat
(39) Jacob		72 Heli
	(40) Joseph 73	
	(41) JESUS 74	

This is a comparison of the genealogies found in Matthew and Luke. For the purpose of comparison, the order of Luke is reversed. The following points emerge:

1. Matthew's list has 41 names, including Jesus.
2. Luke's list has 74 names, including Jesus.
3. Matthew and Luke have 19 names in common, if Matthan and Matthat are the same person.
4. Apart from the names common to both lists, Matthew has 23 and Luke 56 names. Luke's list has 19 names before Matthew's list begins.
5. *Rhesa* between 55 and 56 in Luke's list, is not a proper name, but a Chaldee title meaning *prince*. Some early Jewish copyists¹ mistook this for a name, whereas the title almost certainly should read Zerubbabel Rhesa—or Zerubbabel the prince.
6. Luke's list has no artificial arrangement, as does Matthew's (which is divided into sub-lists of fourteen).
7. Matthew's list begins with Abraham, the father of the Jewish race, whereas Luke's begins with Adam, the father of the human race. Each of these is in keeping with the object and readers which the Gospel writers had in view—the one Jewish and the other Gentile.
8. Matthew's line is followed from David through Solomon, but Luke's is followed from David through Nathan. Both were sons of David.
9. *Cainan*, between 12 and 13 in Luke's list, is an interpolation in some copies of the Septuagint occurring towards the end of the

fourth century AD. Scholars are clear that it should not feature in the list.

10. In Matthew's list Shealtiel (number 29) is said to be the son of Jeconiah, but in Luke's list Shealtiel is identified as the son of Neri. The likely explanation of this is as follows: In Jeremiah 22:24-30 it is predicted that King Jehoiachin (Hebrew Coniah or Jeconiah) would be childless and so he could not have been the father of Shealtiel. It is likely however that he adopted the sons of his relative Neri, the twentieth from David in the line traced through Nathan. In this regard we should bear in mind the so-called *Jehoiachin-Curse prophecy* and the *Zerubbabel-Blessing prophecy*, both of which are discussed in Chapter 11.

11. In Matthew's list Joseph is identified as the son of Jacob, but in Luke the son of Heli. Some confusion has arisen because of this. Matthew's genealogy is generally reckoned to be that of Joseph, whilst Luke's genealogy is generally thought to be Mary's. In Luke 3:23 we read, "Jesus was the son, so it was thought, of Joseph, the son of Heli." H. Brash Bonsall comments on this: "The Greek here simply reads 'Joseph of Heli'. In such a case as this a Greek would supply whatever word the context demanded, it might be son, son-in-law, father, sister, aunt, mother or grandparent. In this case it would be 'son-in-law'. Heli was Mary's father, and Joseph his son-in-law." (See H. Brash Bonsall *The Person of Christ* CLC, 1967, p. 42).

Notes

¹ It is assumed that Matthew and Luke at different times consulted (or made arrangements for the consultation of) the temple archives in Jerusalem, where these details used to be lodged.